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ABSTRACT

By concentrating on individuals' general approaches toward education, their attitudes concerning different aspects of education, and their motivation for education, we have constructed an "index of educational values." This index appeared to reflect very differently individuals' educational orientations as compared, simply, to the level of their formal schooling. Educational values and levels of education appear to relate very differently when we cross socio-cultural boundaries where unique historical developments have prevailed. Adults who live in societies with relatively high-step social crystalization seem to demonstrate their educational values according to their level of education. This means that the higher the education one has, the more one is motivated for additional adult education, and the higher are one's educational values. Those with very low levels of educational attainment have little chance to further their adult education. On the other hand, adults who live in a more open social atmosphere seem to accept more general educational values which are independent of social class and levels of formal educational attainment. Psychologically, they possess great potential for their continuing education. With their high educational values, they want to learn in one way or another, even via self-directed learning. (Author/DB)

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THE MEASUREMENT OF EDUCATIONAL VALUES OF ADULTS: A CROSS-NATIONAL APPROACH

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INTRODUCTION

Classic didactics never paid attention to motivation for learning or learners' attitudes toward education -- what we call educational values. Whenever we look through didactic principles of learning and basic principles of teaching, we discover that in classic didactics motivation for learning was taken as an non-discussable fact existing within the process of education. At this point we may not forget that classic didactics as such was dealing primarily or almost exclusively with compulsory schooling wherein motivation for education was taken as a "must" or a "has to be done", or "the learner is obliged to follow a certain educational programme". There was not attention to the expression of the learner's own attitudes toward education despite their possible direct implications for the effectiveness of learning.[1] Classic didactics was concerned more with the planning of teaching and organization of the process itself than with an approach which would reach individuals as learners in their possible psychological connections with the educational process itself.

Since then we have moved far from traditional educational practice and theory. New questions have become important. Something like a hundred years ago and even more, eight-years' schooling became compulsory in some Central European countries. After these first examples more countries have followed in prolonging obligatory education. In North America today twelve years of schooling is generally obligatory and in the Soviet Union ten years.

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[1] Didactics is a specific pedagogical discipline which, in traditional pedagogy talks about learning and teaching methods and techniques, especially from the point of efficacy of learning.

But at the same time we see another phenomenon in broadening and extending education: the proportion which continues education after the compulsory schooling period is becoming larger. It varies from 35 percent to 90 percent of the secondary and high school age category included in educational institutions in today's economically most developed countries. Secondly, education is including much more of the total population through the extensive and intensive practices of adult education. Education, especially adult education, is becoming increasingly one of the central human activities through life. People educate themselves not only at the beginning of their lives, in childhood and adolescence, when their time has been traditionally almost exclusively reserved for education; it is also more a pressing matter today even when they have already taken on a host of other adult activities and social roles. In adulthood, then, education comes as an extra obligation and often burden for many persons and the efficacy of the educational process becomes more and more questionable Pedagogues have to pay attention, therefore, to matters and components to which they did not attend traditionally. Education as a personal value and motivation for education becomes one of those possible foci for further inquiry and research.

Efficacy of adult education is, on one hand, expectation and demand introduced from the side of adult learners themselves, but, on the other, it becomes a social concern if for no other reason than the costs of education which as we all know are growing rapidly. Such social and individual pressures in the area of the adult education practice introduced into the research within the area with some urgency new problems for study. Research became

much wider compared to traditional scientific work in pedagogy. This study of educational values was initiated from such a context.[2]

Many authors in pedagogy and in sociology of education have mentioned educational values. They have done so when discussing education in terms of social classes and social backgrounds of learners, no matter what particular terms they used: attitudes toward education, motivation for education, education as value, interests for education, educational orientations, and so on. But no matter how many times educational values were so cited or mentioned, they always appeared as a kind of side observation or a by-product character of a particular study which had as a primary concern some other research problem. This can be seen in Halsey J. Floud, A. Anderson, H. Miller and I. Lehmann and the works of others. The authors of the present paper did not find a particular research project which dealt specifically with the phenomenon of educational values itself. Giving the fact that our research was the first of its kind to our knowledge, and given its cross-national character, we had to address rather simple but basic questions.

Some Leading Questions and Some Preliminary Considerations

First of all, we had to test if the phenomenon which was theoretically posited or assumed really existed. Does this characteristic exist as one of the characteristics of human beings which is consistent and coherent enough that it can be measured as an aspect of adult learner's orientation or

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[2]The study was carried out as a partial study of the broader cross-national research project called "ADULT EDUCATION AND SOCIAL PARTICIPATION", which was projected in 1967 and then taken place until-recently. The leader of the total project was Professor Robert Agger from McMaster University, Hamilton, Canada. The involved countries were: Czechoslovakia, USA, Canada, Yugoslavia and editionally Poland.

nature? If educational values exist as a specific phenomenon, other important questions arise such as: what seems to be some of the independent variables which shape or relate to educational values, and how do educational values relate to the process of adult education?

But before we try to answer such questions, let us first define educational values. By educational values we refer to people's attitudes generally toward various aspects of education. Their very specific opinions about concrete forms of education can be related to their general attitudes to education, but we are not here concerned with the former. Educational values are one of the general personal orientations which people have in the relation to the outside world, where the socio-economic-educational reality itself is reflected. We do not examine here the direct way as it is reflected in the set of opinions which people have about the specific, particular, concrete things such as course evaluations, this and this professor, secondary evening school, etc. Educational values are more general wherein a person has a view about education based on its social roles in the past and now, its relation to culture, the person's life and future, and finally as they may be connected to personal psychological characteristics. Alen Tough suggests that there are perhaps 2 percent to 10 percent of adults, who are really deeply involved in education, and they are the real adult learners.[3] We are interested in educational value orientations of people whether they do or do not participate so actively.

Keeping in mind that there are variables which create educational

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[3]Alen Tough, "The Adults Learning Projects", OISE, Toronto, Canada, 1971.

values, we assume, theoretically, that the characteristic if it exists should be relatively stable, without big and quick changes in somebody's adult life time. Examples are known where adults have all facilities for continuing their education, but they still would not do so, we would think because their educational values are low. On the other extreme are people who, despite almost impossible and unsuitable conditions for learning, still continue to struggle for their further education. They seem always able to find something that they still like to learn and do so. The educational values of the latter, we would postulate, are very high; they are highly motivated for adult education, for the education of their children and even of other persons with whom they associate. But one or another of these polar types of educational values orientations tends to remain stable, we would guess, unless something dramatic changes in their surroundings.

Educational values are, then, in our view one of the basic motivational factors which impact onto participation in adult education and at the same time effect its efficacy.

An index of educational values if one could be constructed can help us to substitute for level of formal education. The latter has been used usually in a host of studies as the indicator of educational achievement and of values. It appears to have low validity for the former and even lower for the latter. Education as an independent or dependent variable is often needed and used in educational research. Indicators such as numbers of years of formal study or classes which a person accomplished, marks which he gained in school and the like are being used still even though we know how unreliable they are and how little they actually tell us about what we want to know about educational orientations.

The empirical approach we used was to measure educational attitudes to come to a new measure of educational orientations among adults which should be a more exact immediate reflection of current reality. Educational values reflect the prior level of education and readiness for further adult education; it functions as a measure of past educational experience however obtained and also of their expectations for future education. As such, the measure becomes more valid and precise because it shows what was the real impacts which education has had upon people and how are they oriented toward education today. Even a person who has had much formal education can still remain remote from education because his motivation was not rooted in his educational values at all. And vice versa.

The description given here, raises the question that the new measure can be multidimensional because it includes several aspects of educational process and because we built the measure in four countries -- two in North America and two in Central-Eastern Europe. The factor analyses made on the cross-national data shows that only one identical factor is recognized, but more about that below.

Educational Values and Adult Education

Historical observations made by various writers indicate that educational values vary very much from one social group to another, from one society to another, from one culture to another. They depend very much upon historical roles which education has had traditionally in particular societies. In some economically poor areas educational values were unexpectedly high traditionally because this was the only way for people to move up, to improve their life conditions, and sometimes even to survive.

Such patterns appear especially in European countries where our study was made. Poorer geographical areas have had higher educational values than the richer ones. On the contrary educational values are very low in economically poor parts of South Asian countries because they are connected to a different pattern of cultural and social tradition.[4]

Myrdal suggests that before participation in education would come to increase, its impact on economic growth and general progress would have to be visible. Thus, educational values must change prior to participation. The "hunger for knowledge" and "revolution of rising expectations" has to be built up and provoked as preceding processes. In many traditional cultures these are only the virtues of upper-class myth, particularly when applied to the rural district with a traditional self-sufficiency in agriculture. Education, even when directed toward practical problems of development, does not provoke an immediate response among the people, least of all in the villages. "The beginning of any educational activity must be in the relation of this response . . . . People have to be conditioned to welcome educational opportunities" says Myrdal. This is true not only for Asian countries but for every country in the world. Would not the same be necessary for the working class in America, about which all authors comment has low motivation for education? But they live in comparatively convenient economic conditions, compared to the economic position of working classes in underdeveloped countries. In the latter we try today to accomplish much through education, especially adult education for masses where "every" worker is supposed to contribute by participating. Much attention is paid

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[4]A. Myrdal, Asian Drama, Vintage Books, New York, 1972, p. 397.

to educational institutional and technological facilities with far less attention to matters of educational motives and values.

In the advanced countries the existing educational facilities are much greater than in other countries, but even there they are not used sufficiently by lower social classes. The latter's educational values may be too low to motivate them even when they have existing opportunities, time and energy. Different categories of oppressed and culturally deprived people will not benefit from adult education enough if they are not approached from the point of their educational values. It becomes more and more important to be able to identify people's educational values and develop adult education so that motivation for education can be raised, if necessary. We have to deal with every adult learner not only from the point of view how many classes of formal schooling he has passed, but also in terms of how high or low, strong or weak, are his educational values.

Through our cross-national research, we learned that it was not the general rule that only formally low educated people would have low educational values. The same can be found among intelligentsia in some societies. There the highly educated people lost their exclusive economic and political leading positions, which traditionally were theirs. There are examples in some countries that highly educated people would evidence low educational values. Such circumstances may appear when the intelligentsia loses its elitist position within the society; when education becomes an open attribute of the majority or because of changes in socio-political systems and ideology.

Speaking, then, on the basis of comparative perspectives, it was not always the lower social classes which lacked the higher educational values.

We found them sometimes to have much higher appreciation of education than already established parts of the society. When upward social mobility depends almost entirely on education, we find people who lack the education to be the ones who value it most highly. In geographical areas which are economically still passive and the land poor, education may give skills and knowledge which makes life easier, broadens job opportunities, changes material conditions, and the way of life in other ways. We are reminded here of groups of black people in Africa who are highly motivated to attend adult education programmes, even if they are strange to their own culture and organized by foreigners. But the fact that education is understood by them as useful for social mobility makes the education attractive. The same kind of response we found through history in some parts of Yugoslavia. There it has been almost the rule: the richer the part of the country, the lower the educational values among uneducated people. The pattern appears to be just the opposite from what we find today in more modern societies where industry asks for education with requests for education of the population growing with industrialization.

In different socio-economic-political circumstances, educational values relate very differently to the level of individual formal education and to economic conditions. Social myths and proclaimed ideology of a country are also major influences upon the motivational factors for education. If education is ideologically supposed to be a general attribute of all people, then the socio-psychological barriers for education seem to be minimal. The equalitarian school system, wherein everybody is exposed to presumably equal educational opportunities, wherein actually there does not exist socially

elitist schools, the entire social atmosphere is such that the educational values of all social categories, upper, middle or lower, may be sufficiently high to stimulate people for their adult or permanent education in accord with the modern world-wide prescriptions of adult educators. Among other things, by studying educational values, we can see how out of date are today's elitist educational institutions in countries proclaiming their democratic character.

Our Summary Theoretical Frame

Our theoretical model for the research treats some basic variables as independent, causing or affecting one or another type or degree of educational values. These include socio-economic, cultural, historical, and individual components. People take over or take on various attitudes from the primary groups to which they belong. Socio-psychological characteristics of the family often come to be reflected in the person. We find, somewhat unexpectedly, individual attitudes toward education to be highly correlated with reported parental values.

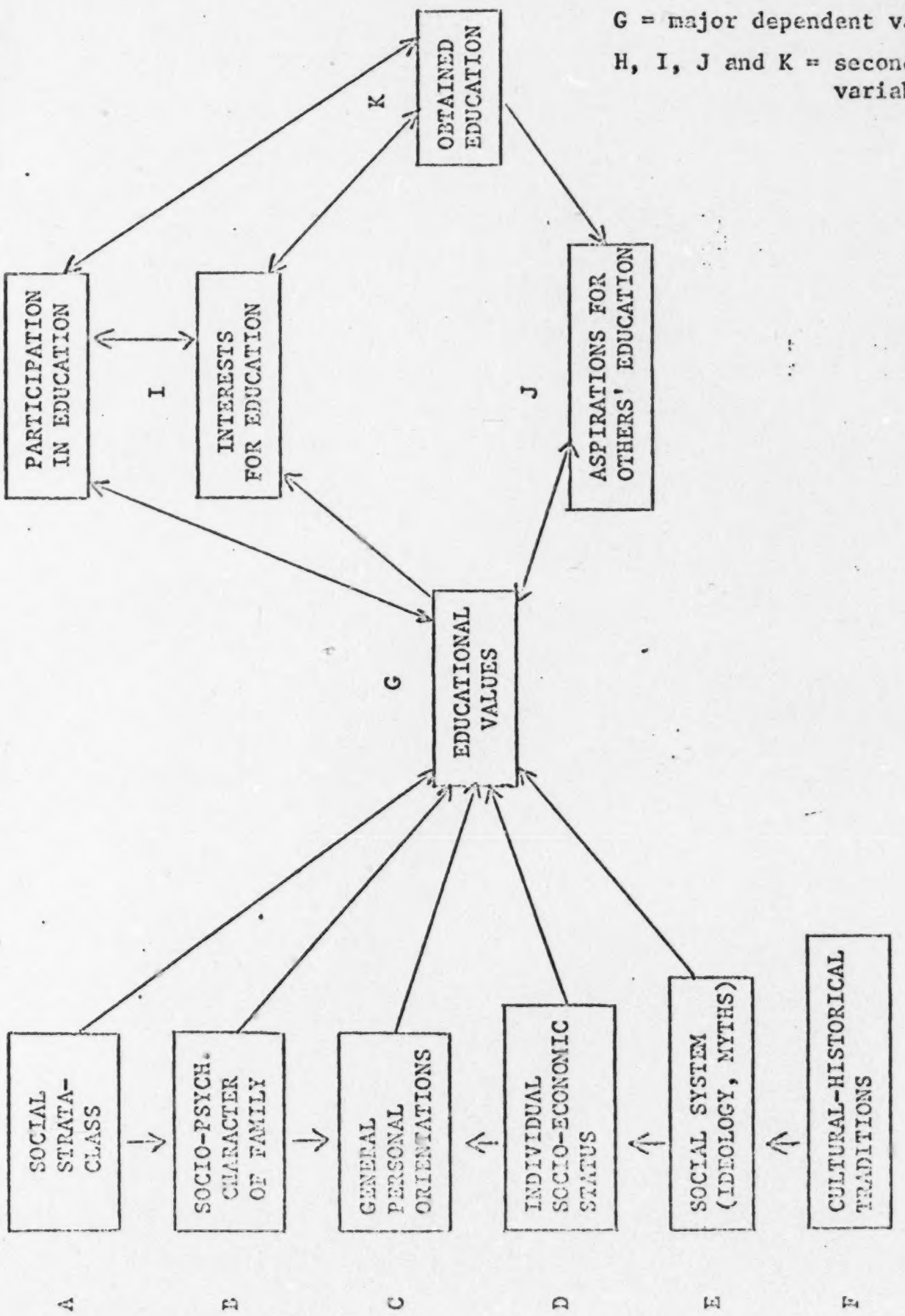
Peer group influences we treat as aspects of social strata heritage. The higher one goes in society, the importance of education generally becomes more and more stressed. But there comes into being other distinctions between educational values among different social strata or classes. In higher social categories people tend to become selective in the kinds of education they want to obtain. Their motivation for adult education does not come out of as pressing practical necessity and tendencies towards upward social mobility. Some therefore can study more for their personal "self actualization", as Maslow terms it.

THEORETICAL MODEL OF THE RESEARCH

A, B, C, D, E and F = independent variables

G = major dependent variable

H, I, J and K = secondary dependent variables



People from lower strata and classes, particularly in North American societies not only have much lower educational values but also and understandably are directed toward more applied disciplines of business, technology, economy and so on. The knowledge they want to obtain is directly connected with its more immediate applications so they attend more selected courses which can lead toward certificates and degrees that have pay-offs. Learning is in these cases more planned and programmed. Motives for their adult education are in a sense more external; not so deeply personal as in the former case. A prevailing natural concern is upward social mobility for those toward the bottom.

But even within such social categories people evidence great differences in educational values. This seems to be related to other different personal characteristics. Generally, people of whatever social strata who are more sociable, critical, who have a high feeling of social competence, self-confidence, achievement-oriented, ambitious and who prefer challenging creative work tend to have higher educational values than others and to be involved in one or another kind of learning. Frequently they are engaged also in transmitting their knowledge to others, to be themselves "teachers" as well as learners. Adult hierarchies of values and the place which education takes among them seems to fit and vary with social roles. People who take more active part in the life, who are active at work, who participate in decision making processes in diverse settings, who are in different ways actively engaged in culture and recreation, whose social roles are so numerous that they overlap one another, have educational values conducive to further education.

Personal characteristics, then, including educational values, are shaped by and shape social structure and in ways sufficiently complex and variable in and within different countries to warrant further systematic research.

Finding the Educational Values Phenomenon in Four Countries

We have already implied and now state directly that there does seem to be a phenomenon which we can term Educational Values that is measurable and more or less identical in our research communities in Canada, the United States, Czechoslovakia and Yugoslavia. We shall shortly mention our procedures for deciding that the answer to our first leading question, whether there is such a phenomenon that can be measured directly is affirmative.

Educational values and simply degrees of prior formal education are, indeed, correlated. The correlations ranged from a low of .45 to a high of .68.[5] On the one hand that finding signifies something of the relevance of each variable to the other and at the same time the importance, the validity, the utility of making the distinction and developing an independent measure for Educational Values. Knowing the level of formal education, in other words, helps to reveal something of the educational values of people in communities in these four countries but not very much and certainly not enough of the variation in the latter is explained by variations in the former.

It is of some interest to see how simple assertions of interest in adult education correlates with the larger range of items used to measure Educational Values. The correlations reported in Table 1 indicate that in all four countries and five community samples the item-total score correlations

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[5]Dr. Ana Krajnc, "Educational Values and Social Mobility", University of Ljubljana, Yugoslavia, p. 232.

were substantial and positive. This means, at the least, that adult educators need to be cognizant of the fact that interest in adult education is part of a larger syndrome of interests in education, including matters of youth education, attitudes towards educational innovations and desires for more information about a variety of educational matters.

It is of equal if not greater interest to note (Table 1) that our Educational Values measure also correlated but at lower levels with reported active participation in adult education (not part of the Educational Values index). While this gives a better sense that involvement in adult education is not solely or even predominantly a matter of people needing adult education for specific practical or personal needs quite apart from their general orientations towards education, it tells us something else of importance. It suggests that there is a gap not only between the potentialities of adult education to serve the needs of all people, many of whom do not have high educational values, but that there is also quite a gap between active participation and the already high interests in adult education and educational values generally on the part of many people. Further analysis revealed particularly striking gaps in such regards on the part of housewives in all but the American community, on the part of retired, elderly people, and in very large numbers in the working classes especially in the Canadian and American communities.

From the point of adult education practice it is particularly important to know which social categories are already highly motivated for attending to their further education. According to our data, educational values differed very much from one country to another. When the socio-economic status of respondents was compared on the educational values index,

Table 1

Educational values index correlations with interests and participation in adult education

COUNTRY	INTERESTS IN ADULT EDUCATION	PARTICIPATION IN ADULT EDUCATION
U.S.A.	.632	.372
Canada	.610	.327
Czechoslovakia	.534	.493
Yugoslavia - Slovenia	.562	.391
Yugoslavia - Bosnia	.563	.344

the distributions in the American and Canadian data showed the classical picture as portrayed in the sociology of education literature. Educational values increase with increases in occupational status categories. Workers appear to have relatively low educational values, while among professional and managerial people such values are very high.

Workers in the Yugoslav and Czechoslavakian communities evidenced higher educational values than their North American counterparts. They were thus much closer to higher status occupational categories. The post-war period brought to Yugoslavia, if nothing else at least the "revolution of rising expectations" and a general hunger for knowledge. While people often took positions not according to their level of education but because of such other factors as their political activity and social engagement and formal education and degrees were neglected in many ways, the people themselves came to the conclusion that it was important for them to gain more knowledge. They understood generally how vital it was and is for them if they wanted to obtain better social positions. Learning and education became more and more central in their lives.

In such circumstances the intelligentsia in Yugoslavia could have become demoralized because not enough distinction was given to their formal qualifications. That did not happen because even traditionally the intellectuals did not have the key positions since the country had been for centuries under the occupation of different foreign nations. They developed historically strong connections between education and the culture and this became a domain wherein they could contribute and advance indigenously. Even during the times of occupations, they could be creative as writers, poets, artists, actors, even if they were not economically successful at the same time. We found the correlations still today very high between educational values and cultural participation (.50) in our Yugoslav communities.

The situation is somewhat different with Czechoslovakian intelligentsia. Their educational values may have decreased somewhat during the last few decades. Relatively greater attention has been paid publicly and politically there to workers' education and to the education of their children rather than to that of an historically more highly educated elite. Having had in the past more of the leading economic and political positions they have been in a comparatively less advantaged situation since the war. Education has been for them as much a path leading to social and economic mobility which seems to be reflected in our findings on their educational values. The differences in educational values between the Czech occupational categories became smaller, but due to the lowering of the educational values of the top categories. Let us mention at this point that Czechoslovakia is the country which has the oldest tradition in adult education in Europe, as well as an extensive, highly developed and historically rooted cultural life. It is the sample with the most active participation in culture of all of our research communities.

Although this is not a detailed report on findings, we would like to mention but two other matters bearing eductional values. It was in the relatively poorly educated (re formal educational levels) Bosnian community that we found the highest level of educational values. These values were higher than those of any other community for every educational and occupational category. It is obvious even to a casual visitor talking with people there that education is a central concern of people and of institutions ranging from the economic through the political-governmental to the others. While this is partly a feature of their striving towards a modernized, developed community from a traditionally and still rurally-depressed commune, it is also of long historical tradition that in that republic education has been given a very high place in the thoughts and hopes of people.

Table 2

EDUCATIONAL VALUES

	U.S.A.		CANADA		C.S.S.R.		YUGOSLAVIA SLOVENIA		YUGOSLAVIA BOSNIA	
EDUCATION#	L	H*	L	H	L	H	L	H	L	H
Low	64%	36	62%	38	73%	27	69%	31	17%	83
Medium	49%	51	36%	64	61%	39	44%	56	10%	90
Medium-high	30%	70	47%	53	52%	48	20%	80	11%	89
High	26%	74	41%	59	50%	50	20%	80	11%	89

*H=high educational values = scores as high or higher than the arithmetical mean computed from the five samples combined.

#EDUCATION: low= grade school or less; medium= not finished high school; medium-high= finished high school; high= any university

It is obvious from Table 2 that the comparatively high level of educational values in the Bosnian community sample is such at every level of education. It is also apparent that at all but the lowest educational level, the Slovene sample evidenced higher educational values than their American community counterparts and higher than the two higher level educational categories in the Canadian community. It is also evident from these data that the Czechoslovakian community sample had the lowest scores on the educational values index at every level of formal education.

We must now underline something of the greatest importance for such measurement construction, utilization and interpretation. From an overwhelming amount of evidence throughout our long interviews with our respondents and from our own experiences in these communities, speaking at length with others, including cultural anthropologists and historians that the citizens of these different countries and places evidence quite striking differences in styles of speaking, in making statements, and in responding to interview schedule questions and items. Oversimply, both the Czechoslovakian and Slovenian respondents tend to be the more reserved, more cautious, more conservatively-spoken people compared to the other more outgoing, fulsome Bosnians and the generally self-assured, assertive if not boastful Americans. The Canadians in our Ontario community at least seemed to have more of in-between style congruent with the stereotypes of a British kind of reserve.

If we are at all correct, then, for example, the Slovenes would seem comparatively to have even higher educational values than these test results would suggest. And the manifestly low educational values of the Czechs are probably not as low as the findings seem to suggest.

Our point is that no matter that we did use identical items for our cross-national test-construction; the meanings of such items and the responses or statements made about them by respondents are not culturally invariant. The meanings of such items are embedded in culturally and historically shaped contexts wherein education and educational institutions are aspects of enlightening processes of vastly different meanings from country to country. The statements made by people in response to interviewers of even their own nationality have to be understood not mechanically and presumably with scientific objectivity but with an understanding of particular peoples, communities and sub-communities that is an integral aspect of the meanings of measurements. Sufficient crimes against humanity have been caused by test-makers and test-users in, for example, the so-called intelligence tests ordinarily given to Blacks and slum kids with their pseudo-scientific interpretations to warn us, by now, against further participation in such misleading ventures. We underline, also, that what we have said about cross-national differences in character, in modes of speaking, and in responses to presumably standardized tests holds also for intra-community differences of the kinds which characterize Black ghettos and White middle class Americans.

The other and contrasting finding is that when we compare how important people in the American community and the two Yugoslav communities feel education is for economic success, for social prestige and even for cultural pursuits the American sample rated it much lower than the two Yugoslav samples. For Americans those matters were seen as resultants of "personal ability" -- a revealing aspect of the American ideology or mythology

alive long after the fictional Horatio Alger lived. We have no exactly comparable data for our Canadian community (although we have since collected such data in another Canadian city) nor for the Czechoslovakian sample. But what we are suggesting, of course, is that researchers in adult education, in pedagogy, in the sociology of education or whatever, need to make such matters as understanding the past and futures of educational values in a far broader context than such empirical research is often put.

After having sketched something of the problem itself and a few conclusions, let us report how methodologically we studied the matter of an educational values phenomenon problem. Samples of 300 people randomly chosen were interviewed in one community in each country (in Yugoslavia we had two samples, one in relatively developed Slovenia and one in less developed Bosnia). Some common criteria for the selection of the research communities were agreed to: each had to provide roughly similar educational facilities, adult education had to be institutionalized, each had to be an industrial community, relatively independent of a larger dominant city, and so on.

Respondents were interviewed with nearly identical interview schedules (if we do not count several pre-tests which were applied to various smaller groups in each country). We will not go into details of questions but will mention only the items used for building the educational values index as our new measure and its methodology. Among many other questions fourteen were used for testing educational values. The list of items used were as follows:

1 - Interest in adult education

2 - Interest in the operation of the entire public school system

3 - Interests in school curricula

4 - Aspirations for receiving more information about adult education

5 - Aspirations for receiving more information about the school system

6 - Aspirations for receiving more information about school curricula

7 - Readiness to contribute money for their further (adult) education

8 - Readiness to contribute their time for adult education

9 - Attitudes about the modernization of teaching methods

10 - Attitudes about using experts for helping parents in education

11 - Attitudes about experts for helping troubled children

12 - Attitudes about occupationally-related education

13 - Rank of education among four other values

14 - Importance of education for selecting a place of residence.

Responses to all 14 items were factor analyzed separately for all five samples. On that basis 12 items were accepted to build an index and two were excluded (items 13 and 14) because their factor loadings were too low. A strikingly similar pattern was evident in all 5 samples. Educational values appeared through the factor analyses to be saturated by one factor. Only in one case (Yugoslav-Slovene sample) a rotated matrix was possible with an eigen value of 1.5. But the cumulative proportion of total variance explained by factor two was very low.

A second criterion upon which the decisions were made about which items to use for building the index was the correlation matrix of items with total scores..

Table 3

Cumulative proportions of total variance explained by factors one and two:

COUNTRY	FACTOR 1	FACTOR 2	DIFFERENCE
U.S.A.	.304	.382	.078
Canada	.312	.412	.100
Czechoslovakia	.289	.385	.096
Yugoslavia - Slovenia	.331	.382	.078
Yugoslavia - Bosnia	.274	.360	.086

Table 4

Matrix of factor loadings for factor one for the five samples:

ITEM	U.S.A.	CANADA	CZECHOSLOVAKIA	YUGOSLAVIA Slovenia	YUGOSLAVIA Bosnia
1	.564	.599	.440	.539	.568
2	.638	.634	.594	.617	.613
3	.655	.677	.631	.558	.501
4	.612	.610	.557	.643	.586
5	.632	.627	.638	.661	.636
6	.649	.633	.622	.659	.497
7	.509	.526	.432	.464	.441
8	.559	.536	.353	.501	.507
9	.516	.540	.665	.571	.546
10	.546	.590	.641	.630	.596
11	.533	.561	.582	.675	.622
12	.527	.501	.579	.595	.589
13	.440	.447	.355	.264	.142
14	.114	.114	.168	.112	.170

Table 5

Correlation coefficients of items to total scores:

VARIABLE	U.S.A.	CANADA	CZECHOSLOVAKIA	YUGOSLAVIA Slovenia	YUGOSLAVIA Bosnia
1	.398	.442	.392	.522	.467
2	.705	.653	.638	.657	.543
3	.687	.656	.583	.568	.385
4	.406	.413	.419	.678	.554
5	.643	.654	.690	.860	.618
6	.632	.666	.674	.839	.353
7	.468	.730	.332	.771	.546
8	.473	.739	.292	.774	.576
9	.343	.317	.513	.520	.383
10	.396	.464	.554	.661	.484
11	.451	.482	.538	.741	.526
12	.420	.419	.495	.579	.489
13	.227	.286	.150	.132	.079
14	.059	.129	.081	.121	.104

The factor analyses were made by orthogonal method or method of principal components.

According to our factor analyses, educational values appear to be very consistent cross-nationally. The appreciation of education as an attribute of personality constitutes an important component of motivation for continuing education. While the different elements in the values index were related to each other in more or less the same manner, independently of national cultural boundaries, striking differences appeared in the relationship of the index measure to other social and psychological variables, relationships which varied substantially from country to country.

We would like to make one last point. Various studies, especially American studies, of educational values of adults often used such items as the person's attitudes towards the level of formal education he thinks desirable for his children or for children generally.[6] Our own research indicates that such items, which we included in later, follow-up panel studies in three communities, were not particularly useful nor, we think, valid indicators of educational values. They seemed to be too much a kind of motherhood item or matters infused by widespread verbal, popular socially accepted or expected responses that tell little of a person's inner feelings about his or her own educational values.

We end simply by stating that we think such a measure as our Educational Values index may prove to be a useful tool in probing further into matters of great moment as some countries move further into modern industrial development and others move towards post-industrial scientific-technological futures. If it is used in the modern scientific mechanical fashion it can distort and confuse. If it is used as but a bit of evidence with active, subjective interpretations it can perhaps help adult educators and others in shaping better and more open educational opportunities for more citizens.

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[6] E.g., Herbert H. Hyman, "The Value Systems of Different Classes", in Class, Status and Power, edited by R. Bendix and S.M. Lipset, the MacMillan Company, 1954.

Abstract

Classic didactics has virtually ignored the important role that motivation for education plays in educational efficacy. However, much sociological research indicates that people with different educational backgrounds can react variously to their social environments. As a measure of educational background and values, the level of formal education achieved has been most frequently used. Since much education occurs as informal, self-directed learning, especially among adults, it appears that level of formal achievement constitutes an insufficient measure of one's educational background. By concentrating on individuals' general approaches toward education, their attitudes concerning different aspects of education, and their motivation for education, we have constructed an index of educational values. This index appeared to reflect very differently individuals' educational orientations as compared, simply, to the level of their formal schooling.

Educational values and levels of education appear to relate very differently when we cross socio-cultural boundaries where unique historical developments have prevailed. Through cross-national study we can probe these differences.

Adults who live in societies with relatively high-step social crystalization seem to demonstrate their educational values according to their level of education. This means that the higher the education one has, the more one is motivated for additional adult education, and the higher are one's educational values. Those with very low levels of educational attainment have little chance to further their adult education. These individuals are psychologically locked-out from additional education even where few material obstacles exist. On the other hand, adults who live in a more open social atmosphere seem to accept more general educational values which are independent of social class and levels of formal educational attainment. Psychologically, they possess great potential for their continuing education, even where there is little formal organization of educational programs. With their high educational values they want to learn in one way or another, even via self-directed learning.

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